World Alliance News Letter

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Mid-Century Isolationism

RELIGION, when true to its universal ideals, resists the self-centeredness and self-righteousness implicit in any form of isolationism. Men and women of faith, by virtue of the principles they profess, must feel concern for the needs and aspirations of the entire family of nations, of all peoples everywhere. The religious forces across our land must, therefore, be deeply disturbed by the resurgent isolationism in the United States.

This country, after World War I, took a sharp swing away from "foreign entanglements". We repudiated the internationalist ideals of Woodrow Wilson. After World War II, we appeared to be more responsible about our international obligations. There was, to be sure, the abrupt termination of Lend-Lease after VJ Day, and a few months later UNRRA was brought to an untimely end. These two events caused some people in other countries to wonder whether the United States would again turn isolationist. To counterbalance this trend, however, was the dynamic leadership of this country at Bretton Woods, at Dumbarton Oaks, and finally at the San Francisco Conference where the United Nations was officially established. We showed a tremendous enthusiasm for and faith in the new world organization, — to a more marked degree, it was claimed, than any other people.

Perhaps the very ebullience of our optimism about the United Nations during the early months of its existence was bound to lead to a reaction. Many of us tended to think that a nostrum had been found to cure the ills of the sick world. We often forgot that agreements would still have to be hammered out around conference tables; that an extraordinary degree of patience and sustained effort would be required in UN, as in all, diplomacy. In short, we failed to realize that only the machinery of a world organization had been put together. It would still be necessary to make the machinery work effectively.

THE INTENSIFIED BIG POWER STRUGGLE, as well as the recurrent by-passing of the United Nations, are at once the product of isolationist tendencies and the cause of their aggravation. Some ostensible indications of this isolationist trend are:

First, the Congressional attempt to whittle down the ECA appropriations for the ensuing year, the increasing tendency to divert ECA funds from productive to military purposes, and the House cut in the proposed Point Four appropriation from $45 to $25 million. Yet, no one who understands the world situation today can fail to work for the full ECA and Point Four appropriations; for economic as well as political isolationism must be forever ended if the world is to be held together.

Second, the reluctance of some special interest groups to favor increased imports from other countries. Yet it is clearly evident that unless this country imports more goods, there is no possible way for the rest of the world to develop a viable economy.

Third, the reprehensible political attacks against the US Department of State. These attacks have impaired the prestige of the Department in foreign lands, and impeded its determined efforts to develop a long-range, effective foreign policy. Such political maneuvers stem from one of the most vicious forms of isolationism.

Fourth, the obvious lack of whole-hearted backing for the United Nations by our government and our people, even though as a government we officially support it. We make more and more bilateral agreements. Yet a strong United Nations continues to offer the livest hope for wresting a modicum of order out of the existent world chaos. Our approach to the entire world must be actively multilateral.

IN VIEW of these deplorable signs of increasing isolationism, we do well to call to mind some words of Dwight D. Eisenhower: "Peace is more the product of our day-to-day living than of a spectacular program intermittently executed." Although President Eisenhower urged us to keep sharp "the cutting edge" of our defenses, he also stressed that there must be unity of thought and effort in the field of basic principles if we are to achieve true peace. Isolationism of whatever type insidiously undercuts such unity.

Lord Action said, "Religion is the key to history." If religion is indeed the key to the past, it is also the key to the present and the future. The root of all our problems is spiritual and moral. The power of religion must grapple with the forces making for destruction and disunity. When religion impels us to give, in action, ethical answers to such questions as the following, it is the key to the future of our world: How much of our resources will we give to help build a healthy, prosperous and peaceful world? How much of our sovereignty will we relinquish to develop a powerful United Nations? How dynamically will we fight for an all-embracing internationalism that routs the insularity of selfish isolationism?

ITEMS OF INTEREST

Catholic and Non-Catholic Cooperation

America in a recent editorial discussed the instruction of the Sacred Congregation of the Holy Office, on February 28, to Catholic bishops throughout the world. This instruction "authorized and encouraged the bishops to nominate specially prepared priest-theologians to confer with non-Catholics who are working for the reunion of Christians". In addition to explaining this pronouncement, the editorial pointed out that cooperation between Catholics and non-Catholics on public issues involving justice and charity — "the defense of natural rights and the establishment of a just social order" — has been encouraged for some time. The importance of such cooperation was further emphasized and clarified by the February 28th declaration, as the writer of this *America* editorial makes clear:

"We can hardly exaggerate the far-reaching implications of such a clearcut pronouncement at the present moment. Terrifically urgent questions of natural religious rights and of the natural moral law are clamoring for those who, in the words of Pope Pius XII in his Christmas allocation of 1942, 'are united with us at least by the bond of faith in God'. Three times — in 1939, 1941, and 1942 — the Pope issued a solemn invitation to all 'men of good will' to collaborate in speaking out for the fundamental religious and moral aspects of a peaceful world order."

Salzburg Seminar in American Studies

For three summers the Harvard Student Council, in cooperation with the International Student Service and World Student Service Fund, has sponsored the Salzburg Seminar in American Studies. The six-week course is attended by 100 carefully chosen European students and taught by Harvard University professors, assisted by Harvard undergraduates. The purpose of the seminar is to give future European leaders a thorough and authentic understanding of American institutions and society. Contributions to help support the seminar may be sent to the Harvard Student Council, Phillips Brooks House, Cambridge 38, Massachusetts.

World Council of Churches Work Camps

Under the sponsorship of the World Council of Churches, work camps this summer will be held in Europe, the Far East, and Central America. The essential purpose of these camps is to give young Americans an opportunity to share the work and lives of youth of other nations. It is believed that through common working experience, greater international understanding can be established.

The basic prerequisites for applicants are: the ability and willingness to work hard, a love of people, a desire to share rather than lead, and an adequat command of French or German. It is desirable fo applicants to have had previous work in similar camp or related volunteer projects. Information about ex penses and other details may be obtained from th Congregational Christian Service Committee, 110 Eas 29th Street, New York 16, N. Y.

World Trade and Peace

"A Business man Looks at Peace" was the subjec of an address delivered by Dwight K. Grady in meeting arranged by the World Alliance in Sa Francisco. Mr. Grady made a strong appeal for a ever-increasing program of reciprocal world trade. I conclusion he said: "Firm foundations of peace canno be built on the shifting sands of scarcity, bitter wan and privation, such as exist today throughout th world. Our dedication and that of other nations shoul be to the proposition that if people are happy an free from want and insecurity, the seeds of war canno mature. We should never forget that if trade does no cross borders — armies will."

On the Anniversary of VE Day

Eternal God, who hast preserved our nation agains the threat of tyranny and sustained us in this tryin time, we dedicate ourselves to Thee in this hour o victory. Thou hast watched with us in the long nigh Help us now to hallow Thy name in the morning o this new day. In all our rejoicing, suffer us not t forget Thee.

Let no celebration be unworthy of Thy goodnes and glory, nor be forgetful to those who gave the lives for our freedom. May their memory inspire u to keep faith with the cause for which they died. W devoutly thank Thee for war's end in one part of Th world. Unite our hearts in prayer that soon ever where peace shall come again.

As we thank Thee for the defeat of tyrants, hel us in consecration of all gifts to proclaim the comin freedom of the world.

Humbly confessing our sins and our need of Th forgiveness, we ask Thee to direct us and all peopl in the kingdom whose badge is righteousness an whose spirit is brotherhood. Lead our leaders on batt front and on home front. May the rejoicing of th day be so clean in praise to Thee that before Th altar our nation shall be revived in unity, in equalit and in the holy dream of a new destiny, taking i part in a family of nations, ever mindful that Thi is the Kingdom and the Power and the Glory. Ame

—From a VE Day prayer by the
REV. ROGER T. NOOE, *D. D., used May 7, 19*

PEACE THROUGH RELIGION

HUGH VERNON WHITE

The potentialities of religion for world peace need to be studied both in the light of historic fact and through a searching analysis of the nature of religion itself. At first glance we seem to be confronted by a completely ambiguous situation: religion generally is a way to inner and ultimate peace, but it has also given sanction and often stimulus to war.

POTENTIALITIES AND HISTORIC ACTUALITIES

The religions of the world may be viewed in three main classifications — tribal, ethnic, and universal. Primitive religion, wherever found, is tribal. The two best known ethnic religions of history are Judaism and Hinduism. The universal religions are Buddhism, Christianity, and Islam.

Tribal religion naturally supports the life of the tribe in all respects, including warfare. It is absorbed in the immediate, concrete interests and security of the tribe. No problem of a universal moral bond and obligation is presented by religion to limit the marshalling of power for victory over the enemy.

Ethnic religion has already moved beyond this simple particularism. It has found a transcendent meaning and goal for human life. The lofty conceptions of God in Judaism and the vision of a universal truth in Hinduism, point toward a unified moral world and a common spiritual destiny for mankind.

The universal religions in principle have made this unity of truth and reality the basis for their existence. They seek the spiritual unity of man not only in their relation to the transcendent order but also in their historic existence and fellowship.

Now these are not simple and exclusive classifications; the spirit of each appears in the others. There is a trace of universality even in primitive religion, and those which claim to be universal are actually much in the service of the partisan interests of mankind. Ethnic religion is a frank compromise between the two poles of particularity and universality.

Potentially, religion, once it has progressed beyond the tribal stage, is on the side of peace and furnishes a basis for peace. Actually we must admit that the "higher" religions have often sanctioned and sometimes even instigated war. We must make this confession of historic fact in order to be realistic. It indicates that the promise of religion for peace must be found by looking deeper than the surface record.

THE BASIS FOR PEACE IN RELIGION

Peace is ideally the goal of religion, especially high religion; it is also, in fact, a problem. As high religion solves the problem of peace for itself, we may hope that it also shows the way to peace for the world.

The primary resource of religion is its offering of a transcendent center of reference and control for human life, an absolute and sacred demand upon men for righteousness. It is true that this common faith is at once beset by actual historic conflict through rival interpretations of the absolute. Each religion that tries to be universal becomes in fact a rival to others that make the same claim.

This problem indicates that the relation between religion and peace is not a simple, direct one. We cannot say that all the world needs is that more people shall be religious. Nevertheless, high religion alone contains a real and adequate basis for the hope of peace among men. This is found in the common affirmations (1) that there *is* a transcendental Reality which constitutes one Truth and one moral authority for all, and (2) that human life in time has meaning and value because of its destiny in eternity.

RELIGION DISCOVERS THE METHOD APPROPRIATE TO ITS AIM

Thus conflict and opposition between religions is *within* the common agreement as to the transcendent, universal order. The way to peace is not through weakness and surrender of conviction. Non-religious people in their impatience with religious rivalries overlook the fact that faith demands integrity in those who have it. Nor is it by surrender of the claim to and quest for universality; this is of the essence of religion's contribution to peace.

The way to peace for mankind is found in the method, acknowledged and now largely followed by all high religion, of dealing with conflicts of faith. That involves (1) a method of mutual respect — the truly religious man knows the spiritual integrity even of the one with whom he differs; (2) the use of reason and love; and finally, (3) trust in the power and ultimate victory of that higher Wisdom which all revere.

Religion offers this method to the world. It is not a way that is self-operating. Long discipline and labor are involved in its success. There will always be conflicts of interests between the nations and honest opposition in the realm of moral standards and ideals. But the struggle of man, which will always be in part a struggle of man with man, need not be war. It can be carried on peacefully and with mutual respect. It is the role of religion to teach men that all the struggle of human life is carried out under the judgment, and can be accomplished under the saving restraint, of the Higher Power. The morale, our chief asset in the search for international peace, springs directly and only from this faith and method of high religion.

Dr. White is the dean of the Pacific School of Religion, and also professor of Christian Theology and World Christianity.

DO INCREASED ARMAMENTS PREVENT WAR?

ARTHUR J. BROWN

In compliance with a request for an article for the *World Alliance News Letter,* I write on a question suggested by current demands for national security: Do increased armaments prevent war? We are daily told that they do. But they never have. Tribes which had fought with clubs and stones did not cease fighting when given spears and swords. When gunpowder was added, prophets said: "War will now be so terrible that no nation will dare to begin it." But nations did. The invention of one destructive weapon after another, from the muzzle-loading blunderbuss to the rifled cannon, served not to lessen war but to make it more destructive.

For centuries, the major European nations maintained armed preparedness, but there were one or more wars in every generation. World War I was anticipated for several years. France and Russia were "protected" by large standing armies, and Great Britain by the greatest navy in the world. Never had preparedness been so complete, and never was it such an utter failure. War was not prevented, and the prepared nations, victors and vanquished alike, were left in ruins.

The atomic bomb has not brought safety. Admiral A. W. Bradford told a committee of Congress October 7, 1949, that "the threat of atomic blitz is not an effective deterrent of war and may even invite it". David Lilienthal says that it is "a mountainous error to believe that hydrogen bombs would provide security". The experience of mankind, from remote antiquity down the centuries to the present, shows that, with very few exceptions, governments which have possessed superior military strength have used it either for aggression or as a threat in their demands on weaker nations.

WAR AIMS NOT ATTAINED

Notwithstanding the complete victory of the Allies in World War II, not one of the avowed objectives for which it was fought was achieved. There are more international disputes now than there were before, and they are more ominous. Democracy, instead of being saved, is in greater danger than ever. True, Hitler was overthrown, but the abler, more dangerous Stalin was enthroned. He bestrides Western Europe and Northern Asia like a colossus, and is frightening millions of Americans and a Congressional committee into hysterical fears of a Red peril. Marshall Smuts declares that "there is a sense of fear and menace which did not exist after the first World War." Secretary of State Acheson says: "I don't think in peacetime the world has ever been in a more hazardous state."

It is clear that some other than military prepara tions must be made if the havoc of war is not to b repeated till the human race destroys itself. Th remedy for a lawless world is just what it has been fo each nation and local community. Peace and orde came not when individuals went about armed an each was judge and executioner in his own case, bu when they organized with laws, courts, and police There is no parallel between a national army and a international police. An army exists to fight anothe army, to kill as many men as possible, and to weake the enemy's ability to support its army by destroyin its production and transportation facilities. A polic force does not exist to fight another police force. I does not exist to fight anybody. It has no right to us force at all unless a criminal resists arrest, and the only what is necessary to get him to court, where hi punishment is determined not by police but by civ authority.

Of course, governments must continue to have th means to enforce their laws and protect their peopl from aggressors. It has been well said that we do no live in a Utopia, and it would be suicidal to act as if w did. Equally suicidal, however, is the assumption tha bombs and dollars constitute the elements of solutio "Military preparedness alone", says General Eise hower, " is an inadequate answer to the problem."

THE TASK OF THE UNITED NATIONS

The governments of the world are now trying t meet this situation through the United Nations. does not possess adequate power to do all that is nee ed, but it is the only existing organization for dealin with questions of world peace, and the only one whic the governments of the world are likely to form for long time.

American critics might learn a lesson from th history of their own country. When the coloni grudgingly formed the Continental Congress in 177 they denied it power to function effectively. Thr years of blundering impotence passed before th could agree on the Articles of Confederation in 177 Although the weakness of the Confederation was soo evident, it took ten years of effort to get the Constit tion on paper. Then there was strong opposition its ratification. Jefferson and Patrick Henry oppos it in Virginia. New York and Massachusetts ratified by narrow majorities; New York by only three vot North Carolina and Rhode Island rejected it, a reluctantly came in later only when they found the selves outside. It was not till Rhode Island reco sidered its action, May 29, 1790, 16 years after t formation of the Continental Congress and 13 ye

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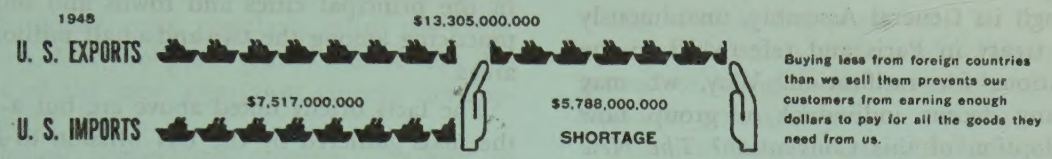
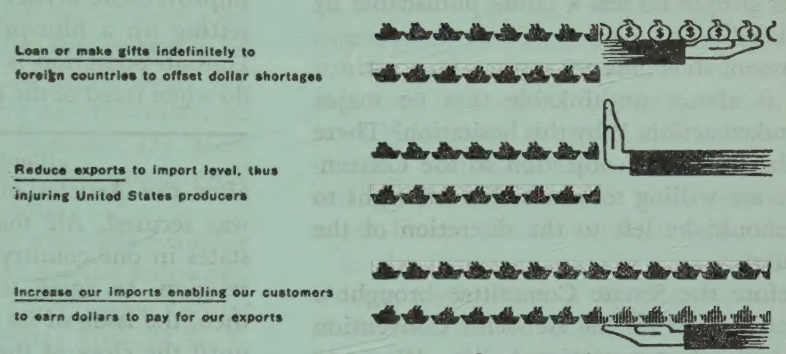
FOCUS> *on the Churches' Work for World Order*

LOW IMPORTS ENDANGER U. S. EXPORTS



ALTERNATIVES FACING THE UNITED STATES:



Courtesy of the Department of State

WORLD TRADE

As the present session of Congress approaches its nd, hearing on one of the subjects most vital to the orld's welfare are in progress. Congress must decide n ratification of the International Trade Organiza- ion Charter — a charter drawn up by 54 nations but s yet ratified only by Liberia and Australia. Other ations await action by the United States.

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The United States may lose its leadership in inter- ational trade affairs if it rejects the charter. We pro- osed the idea. We have supplied much of the effort ehind it. Our approval of the Charter would give onfidence to the countries that now fear the USA ay return to economic isolationism. Our approval ould strengthen the drive for freer world trade.

—*Editorial from* Business Week

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It is an interesting coincidence that World Trade Veek, May 21-27, should be observed while Congress weighing matters vital to the freer exchange of oods. There is widespread agreement that to retain prosperous economy 5% to 7% of our production ust have export outlets.

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We, in America stand before all the world for reedom, individual initiative, the benefits that re- ult from industrial democracy, free enterprise, and advanced technology. The decisions we take, particu- larly on foreign legislation, have decisive influence on the economic and political decisions in almost all other countries. We have provided the initiative for the restoration of multilateral trading — principally because our economy and our business way of life cannot survive without it.

—*Graeme K. Howard, Vice President, Ford Motor Company.*

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Great strides have been made in Europe since the war, strides that were possible only because ERP was a cooperative and enlightened venture. Few would say that it has not paid off. Here at the mid-point of the Marshall Plan, Western Europe has reached its 1938 production rate and halved its dollar deficit. But a serious dollar gap remains. Basic economics tells us that only by buying more from the outside world can we close the gap and maintain the high level of exports necessary for our own prosperity.

* * *

If the European countries are to retain the ground they have gained and stand on their own feet, they must be able to trade as freely as possible with each other, with us, and with the rest of the world. If the underdeveloped countries are to grow in economic strength, they must have the greatest possible access to the supplies and markets of the rest of the world.

—DEAN ACHESON, *Secretary of State*

ON THE POLITICAL FRONT

The Genocide Convention

The Genocide Convention now before Congress should be adopted without further delay. The United Nations, through its General Assembly, unanimously approved the treaty in Paris and referred it to the individual nations for ratification. Why, we may ask, should any decent individual or group now oppose the adoption of this Convention? *The New York Times* recently stated the issue in this way: "If homicide is a crime punishable by law, is not the mass destruction of racial, ethnic, religious or national communities of people no less a crime punishable by international law?"

Up to the present time only ten nations have ratified the treaty. It is almost unthinkable that no major power has yet taken action. Why this hesitation? There certainly can be no serious objection to the Convention, unless we are willing to admit that the right to mass murder should be left to the discretion of the individual nation.

Hearings before the Senate Committee brought a huge volume of support for the Genocide Convention from all sections of our national life. We urge churches and the members of every religious group to write at once to their senators, earnestly pressing for the immediate ratification of this convention. A world whose peace is even now threatened by genocide looks to the United States to throw its weight behind the ratification of this treaty.

Mission to Haiti

In all the public discussion and the political deliberations over Point Four we are apt to ignore the fact that the United Nations has a going program of technical assistance. On July 20, 1948 the Secretary General acceded to a request of the Haitian government to send a team of experts to advise that government on its internal problems. A group of twelve experts were selected by four UN agencies: FAO, Unesco, the Fund and WHO.

Haiti is an ideal country in which to develop the procedures of technical assistance. It is small, primitive, and has problems similar to many of the other underdeveloped areas. For years the Haitians have suffered from inadequate standards in education, transportation, agriculture, and health.

No comprehensive census has ever been undertaken in the island. Probably there are between 2,750,000 and 3,500,000 people. This presents a serious problem in population density, a density of 300 per square mile. Moreover, the Haitians depend almost exclusively on agriculture for livelihood although there is less than one tillable acre of land per person. The average per capita income a year is about $25.00.

Poverty-stricken Haiti has virtually no public healt service for the rural areas. Of the 292 physicians service in 1948, 17 were abroad for study, 249 reside in the principal cities and towns and only 26 we practicing among the two-and-a-half millions in rur areas.

The facts briefly noted above are but a few out the mass gathered by the UN Mission to Haiti. Th mission has drawn an objective and detailed pictu of an underdeveloped land and its problems. It h also made specific recommendations to Haiti for t improvement of her conditions. It has pioneered setting up a blue-print for technical assistance. Th Haitian operation is an example of what the UN c do when freed of the tensions of the big power struggl

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(*Continued from page* 4)

after the Articles of Confederation, that unanimi was secured. All that time to induce people in states in one country, of the same race, language a religion, to agree to a workable government. Ev then, the issue of its supremacy was not finally settl until the close of the Civil War 75 years later.

Why, then should we expect 51 variant nations Asia, Africa, Europe, North and South Americ democratic and despotic, Moslem, Hindu, and Chr tian, separated by age-old suspicions and jealousi to unite in a world government in a dozen years? Do history record any great and enduring movement f human betterment that began in full and final for World government is indeed the goal, but it will ta a long time to bring the nations to an acceptance its authority; and, I suspect, one of the last ratifyi bodies will be the United States Senate.

"We have had our last chance", said General Ma Arthur, "to win a new world by force." It is obvio that whatever can be done now to prevent war mu be done through the United Nations. The w course, therefore, is to give it full support and ma needed improvements from time to time as they come practicable. Evolution may succeed where tempted substitution would fail. The present alter tive is not between the United Nations and an ide world organization, but between the United Natio and no world organization at all. Perfectionists w magnify its weakness and insist on a world governme at once are endangering what we have before th is any possibility of securing something better. It inspiring to gaze at a fixed star, but it is wise to ke one's feet on the ground, especially when it is rou

Dr. Brown, a charter trustee of The Church Pe Union, continues to be an active member of its Exe tive Committee.

Program Suggestions

The Plan for Technical Cooperation With Underdeveloped Areas

Many churches and synagogues are giving special udy to the proposed technical cooperation program or underdeveloped areas, popularly called the Point our program. Many religious groups believe that this lan is one of the most significant current develop- ients in world affairs.

The technical cooperation program is aimed to nprove public health, education, industry, agricul- ure, and public administration in underdeveloped reas. At the present time discussion of the plan centers bout three points: (1) Can Congress be persuaded o appropriate the $45 million for this program, as art of the omnibus foreign aid legislation? (2) Vill the Point Four funds, insofar as practicable, be hannelled through the United Nations? (3) How an this program, which deserves the unequivocal acking of our people, be expanded?

Among the many excellent study materials available n the Technical Cooperation Plan are the following:

1. *Christians and the Point IV Program.* Social Action, 287 Fourth Avenue, New York 10, N. Y. 15c.
2. *On the Point Four Planning.* January-February, 1950 *News Letter* of the Institute of Ethnical Affairs, Inc., 500 Otis Building, 810 18th Street, N. W., Washington, D. C.
3. *Point Four.* The Department of State, Washington, D. C.
4. *Point 4 and the World Economy* by J. B. Condliffe and Harold H. Hutcheson. Foreign Policy Association Headline Series, 22 East 38 Street, New York 16, N. Y. 35c.
5. *Point Four — Our Chance to Achieve Freedom From Fear* by James P. Warburg. The Current Affairs Press, 25 Vanderbilt Avenue, New York 17, N. Y. 25c.
6. *The Point Four Program.* Department of State Publication 3347. Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. 15c.
7. *What Should American Business Do About Point Four?* Town Meeting Bulletin, Volume 15, No. 45. Town Hall, New York 18, N. Y. 10c.
8. Bold New Program Series, The Public Affairs Institute, 312 Pennsylvania Avenue, S. E., Washington 3, D. C.:

   No. 1—*A Policy and Program for Success* by Anderson and Raushenbush. 40c.

   No. 2.—*Two-Thirds of the World* by Harold R. Isaacs. 40c.

   No. 3—*Groundwork for Action by Morris* Llewellyn Cooke and Others. 50c.

   No. 4—*Engineers of World Plenty* by James Rorty. 40c.

   No. 5—*People, Food, Machines by Stephen* Raushenbush. 50c.

   No. 6—*Helping People Help Themselves* by Wallace J. Campbell and Richard Y. Giles. 50c.

   No. 7—*Foreign Aid and Our Economy* by Seymour E. Harris. 40c.

Report on Unesco

Unesco's world program functions under seven main headings: Reconstruction, Education, Natural Sciences, Social Sciences, Philosophy and Human Sciences, Cultural Activities, and Communication. Its motivating ideal is that peace must be founded securely on the intellectual and moral solidarity of mankind instead of being based exclusively on political and economic arrangements.

Through Unesco House in Paris, its world headquarters, together with aid from the National Commissions of its 46 member states, this dynamic agency is strengthening the bonds of understanding between all nations by giving a cultural lift to the life of each country.

Unesco House, itself, might well be duplicated, in one form or another, in other cities in the world. It is a true world-civic center with a library, lecture hall, museum and social recreation rooms. Here, data on world cultural activities is both received and disseminated. Unesco House is alive, it both gives and receives.

In the United States, the National Commission for Unesco, a subsidiary of the Commission on Educational Reconstruction, Department of State, Washington 25, D. C., distributes data on every phase of work being done by Unesco in this country. It also stimulates such projects by making available radio transcriptions and the periodical *Impetus,* a monthly review of reconstruction in education, science and culture. This magazine, which has a reading public in some 83 countries, is distributed without charge to organizations and individuals who seek to further the reconstruction and development of schools, libraries, laboratories, museums and art galleries in those countries devastated by war.

There is a special fund which supplies books to such needy educational institutions. Those who wish to financially support this type of reconstruction may send contributions to: Unesco Book Program, c/o CARE, 20 Broad Street, New York 5.

Also of major interest is a Unesco newspaper which is indispensable for educational programs in schools, clubs and churches. It is the international, monthly, illustrated *Courier.* Subscriptions ($1.00 a year) can be sent to Unesco Courier, International Documents Service, Columbia University Press, 2960 Broadway, New York 27, N. Y. Available at this same address is the *Handbook of National Commissions of Unesco* ($1.00) which explains, in detail, the purpose and special activities of each National Commission.

SUGGESTED READING

Pivot of Asia by Owen Lattimore, et al. Little, Brown and Company, Boston. 1950. 288 pp. $3.50.

China's Inner Asian province of Sinkiang is the area Lattimore designates as the pivot of Asia. With 90 per cent of its people non-Chinese and with its borders meeting those of India, Pakistan, Afghanistan, Tibet, the USSR, and the Mongolian People's Republic, Sinkiang is a "new center of gravity in the world", especially in view of the power struggle now taking place in Asia.

Christianity and History by Herbert Butterfield. Scribner's. 1950. 146 pp. $2.75.

A preeminently important interpretation of history, written from the Christian point of view. This book has, with considerable justification, been termed "the most outstanding pronouncement on the meaning of history made by a professional historian in England since Action's Inaugural".

Next Step in Asia by John W. Fairbank, et al. Harvard University Press in cooperation with the International Secretariat, Institute of Pacific Relations. 1949. 90 pp. $1.50.

Four specialists on Asian affairs plead for overall planning and the formulation of a comprehensive US policy for the entire Far East (economic, political, military, cultural, ideological).

African Dependencies by Nwaukwo Chukwuemeka. William-Frederick Press. 207 pp. $3.50.

A survey of the economic problems of the world's largest dependency, Nigeria. The author discusses the effects of colonialism and the challenge to the western world for a new and enlightened approach.

Mediterranean Background by Bernard Newman. Distributed by British Book Centre, New York. 1950. 286 pp. $3.50.

A popular, illustrated account of the world's most famous inland sea and the 17 countries that surround it. One of a series of three books, the other two being *Balkan Background* and *Battle Background*.

Reform Judaism by Hebrew Union College Alumni. Hebrew Union College Press, Cincinnati. 1949. 288 pp.

Outstanding rabbis of American Reform Judaism trace the history of the movement and explain their views on important current questions.

American-Russian Relations in the Far East by Pauline Tompkins. Macmillan. 1949. 426 pp. $5.00.

A well written, carefully annotated study of US policy in the Far East from 1914-1948.

Austria by E. H. Buschbeck. Oxford University Pr New York. 1949. 251 pp. $2.50.

A compact and eminently readable account of Austri country "standing across some of the most important h ways of Europe". The book deals with the geograph historical, economic, political, and artistical aspects.

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